

Certaine godly instruc-
tions, verie necessarie to be lear-
ned of the younger sorte, be-
fore they be admitted to be parta-
kers of the holie Com-
munion.

Verie easie to be understood of
the simple and vblearned
sorte, dooen by
D.W. Arch.

Also certaine Articles, very necessarie
to bee knowne of all young Schollers
of Christes Schoole dooen
by D.W. Arch.

Seen and allowed.

Printed at London for Henry Kirkham,
dwellyng at the little North dore of Saint
Paules Church, and are there to bee
solde, at the signe of the
blacke Boye.

1580.

taine godly instruct-
 ion, beinge necessary to be learn-
 ed of the younger sort, be-
 fore they be admitted to be par-
 takers of the holy Communion.

This is to be understood of
 the simple and unlearned



Also certain of the learned
 to be chosen of all the Scholars
 of Christ Church School herein
 by D. D. Election.

Seen and allowed.

Printed at London for Henry Widdowes
 dw. near at the signe North wall, and
 Pauls Church, and are there to be
 sold, at the signe of the
 blacke doge.

Instructions of the
Godly instructions for euery
Minister to examine the younger
sort, before they be admitted
to receiue the holie Com-

munion.
Question.



What dooe you
come to receiue,
The holie
Sacrament of
the bodie and
bloud of Christ.
Question.

Why doest thou come to receiue it?
Answer.
Because Christ hath so commanded
mee.

Question.
Of how many partes doeth it consist?
Answer.

Of two partes: namely, the outward
liqne, and the inward thing signified.

Question.

A, it,

which

holie Communion.

Whiche bee the outwarde signes in
this Sacrament:

Answer.

Bread and Wine.

Question.

Whiche be the inward thinges signi-
fied:

Answer.

Christes bodie broken for me, and his
bloud shed for me, together with all
the benefites of his Passion.

Question.

How doest thou receiue the outward
signes: *Answer.*

Answer.

I receiue them with my hande, eat
them with my mouth, and digeste
them with my stomacke.

Question.

How doest thou receiue the inward
thinges signified:

Answer.

Onely by faith, and feede of it as of a
foode giuen to me to life euerlasting.

Question.

Instructions of the

As did GOD choose these Elements of Bread and Wine, too represent vnto vs the body and blood of Christe, rather then any other earthly creature, because there are none earthly creatures, that can so aptly represente vnto our outward senses, those things that God would haue vs to learne by this Sacrament of

Question. And aid to say

What be those things which GOD would haue vs to learne by this Sacrament?

By the beaking of the Bread, wee haue to learne the beaking of the bodie of Christe vpon the Crosse: and by the powring forth of the Wine, the shedding of his blood, and by the distributing too all that are present, Christes communicating hym selfe vnto all those that will faithfullie receiue hym; by the

holie Communion.

eatyng and drinckyng wee lea-
=r that as Bread and wyne doe nou-
=rish our bodies in this life, and
30 Chyestes bodie and bloud doe nou-
=rish our soules to life everlasting.
And as the substance of Bread and
=wine by digestion, passeth into the
31 substance of our bodies, even so by
32 faith, Chyeste and we are united
33 with an vnspearable vnyon, and
we made fleshe of his fleshe, and bo-
=nes of his bones.

Q. What is to be learned hereby?

A. That many are made one.

That we beyng many, are made one
34 in Chyeste, as of many graines is
35 made one Loaf, and of many Gra-
36 pes, one wyne, and as the
37 *Q. What is to be learned hereby?*
38 Forasmuche as the unworthy re-
39 ceiver is dampned (for so Saincte
40 Paule testifieth) how wilt thou know
41 whether thou art a worthy receiver
42 or no?

holie Communion.

Answer.

If I examine mee selfe, and finde,
that I humbly acknowledge myne
owne ungodlinesse, that is to saie,
my sinnes, and to bee hartely sorie for
them, and fullie too purpose amende-
ment of life and faithfullie to embrace
Gods promise of remission and par-
don offered in Christ, then am I
worthy, because my ungod-
linesse is forgiven mee,

and putte out of re-

memberance.

And thus we praye.

Our prayer.

Almighty God,

that the same is the perfect rule of

our teaching us what we should

doe and forbiden the contrary.

And thus we praye.

Our prayer.

Almighty God,

that the same is the perfect rule of

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Certaine Articles, very ne-

necessary to be knowne of all younge

Schollers of Christes schole.

Decey by D. W. 14. ch.



Yeste that the ende of
our creation is to glo-
rifye God. That the prayle of
Gods glorie begin-
neth at the knowledg
of our selues.

That the knowledge of our selues
issueth out of the sounde vnderstan-
dyng of the lawe contained in the ten
commaundements.

That the lawe is the perfect rule of
iustice, teachyng vs what wee should
doe, and forbidden the contrarie.

The lawe was deuised into twoo
tables, whereof the first contayneth
foure commaundements, touchyng
our duetie towards God, the seconde
contayneth our duety towards our
neighbour.

The

Articles

10. The ende of the lawe is, to let vs
see our finnes; that by the sight thereof
we might bee constrained to flee vnto
Christe crucified. As to vniuersall of
vs Sinne is the trasgression of the
lawe. yea vniuersall, stretched vnto all vs.

Sinne entered into the world by
Adams trasgression, and together
with sinne came death; and the curse
of God vpon all mankind. And as touching
the reward of every sinne, in Gods
iudgement, is eternall death and damna-
tion. There is no meanes whereby we
can either escape this eternall death,
or deserve any remission of finnes; but
onlye Christe crucified by whom we
are free from the curse of the lawe,
and by whose blood we haue redem-
tion; that is, the forgiveness of our
finnes.

11. None shall be saued, but those that
take holde vpon Christe and his me-
rites, by a true and liuely faith.

This true and liuely faith is a full

A. v.

assenting

Articles.

ascenting of our hartes vnto the promyses of **GOD** in **Christe** for all wailes with redencion of righteousness.

The summe of a **Christian** mans faith is contained in the twelue articles of our beleefe, commonly called the **Apostles Creed**.

The preaching of the worde is the ordinary meane, whereby faith is bothe bred and nourished in vs.

The inward working of the holy **Ghost**, maketh the worde preached sauour and comfortable vnto vs.

That good works although they neither iustifie vs before **GOD**, nor deserve any remission of sinne, yet haue their proper place, and standyng and serue for diuers blessed uses.

First to glorifie **GOD**. Secondly, to publishe our faith vnto the worlde.

Thirdly, to beare witness vnto our conscience of our election.

Fourthly, to winne **Infidels**, and them that are without **GOD**.

Prayer

Articles.

Prayer is a very earnest lifting vp
of the harte vnto God in all kinde of
necessities, whether inwardly of soule
or outwardly of bodie.

The Lordes Prayer is a perfecte
patterne of all prayers, and containeth
within his beache, whatsoeuer
can bee demaunded of God, needefull
for our bodies or soules.

The Lordes prayer containeth
six petitions: thre concerning the
glorie of God: and thre touching our
profite and welfare.

There are foure principall thinges
to be obserued in prayer.

First, that we make our prayers to
God onely and not to Saints.

Secondly, that wee feeke within
our selues the marueilous greates
want of the thinge prayed for, hauing
our mindes wholly bent therevppon,
not caried awaie with bithoughts.

Thirdly, that our prayers be groun-
ded vppon faith in Gods promises,
with full assurance that they shal bee
graunted.

Articles.

granted so farre as the Lorde perty
knoweth to be meete and expedie
ent for vs in our petition.

Fourthly, that we continue in
prayer although we speede not at the
hest of our.

The Sacramentes are meanes
whereby the weaknesse of our faith
is vnderpropped. and is aided and
aided. A Sacramente is an outwarde
signe of inward grace instituted of
God.

There be two Sacraments; bap
tisme, and the supper of the Lorde.

Baptisme is an outwarde signe of
the washing away of sinne, whiche
we haue by Christes blood. and God
in Baptisme we haue our names
entred into the family and household
of God.

The Lordes supper representeth
our conuenient feeding in the same
family and household of God.

The Lordes Supper consisteth
outward signes and inward thinges
signified.

Articles.

signified by this of thyngs yee see, and
that the outwarde signes are bread
and wyne, and in our hartes
the inward thinges signified are
Christes body broken, and his blood
shed together, both all the benefits of
his passion.

Repentance is a bitter sorow
and sobbing for sinne, coupled always
with a set purpose of amendment.

It consisteth especially in two thin-
ges: the kylling of the olde man, with
all his corrupt lusts and affections,
and the quicknyng of the newe man,
which after the image of God is crea-
ted in righteousnesse & true holinesse.

The olde man is then killed, and
the newe man quickned, when we die
vnto sinne, and liue vnto righteou-
nesse: that is to saie, when we are fal-
len intoo deadly hatred and malice,
with our owne sinfull affections and
vaine conuersation before passe, stri-
uing nowe at length to subdue our
vnclely lusts, and to bring into capti-
uie,

Articles.

nitie, every thought to the obedience
of Christ, that so his spirite maie both
rule and raigne in vs, and bring forth
her goodly blossomes, faith, loue, mer-
cie, patience, humiltrie, chastitie, de-
sire of Gods worde, hartie good
will to his true ministers, di-
ligẽce in praier together
with all increase of

righteous-

nesses.

FINIS.

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